142
291
417

THE "LULUAI" OR CHIEF

342
516
291

A HAPPY FAMILY IN FRONT OF THEIR HOME

[Facing p. 43]

1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
Lesu

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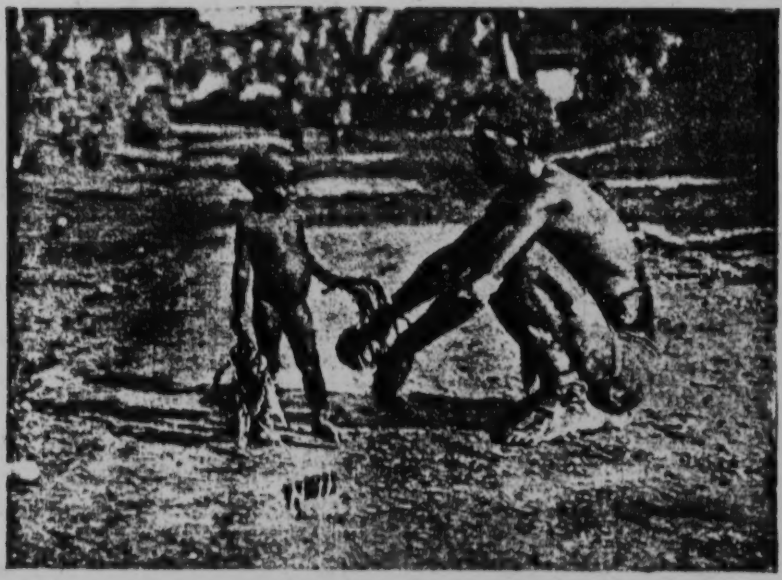

FATHER PLAYING WITH HIS SON

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8:7

LITTLE GIRLS PLAYING AT DANCING

[Facing p. 70]

1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
Lesu

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CARRYING THE BABY AND A LOAD FROM THE GARDEN

853
516

MOTHER NURSING HER BABY

[Facing p. 71]

1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
Lesu

Corresponding to these stimuli there is the sociability and camaraderie among the women who cook communally.

There is very little, almost no direction of work. The techniques are well known, and it is not necessary for anyone to give directions to scrape taro or thatch a roof. The work follows the traditional rules learned in childhood. A certain direction or organization occurs in fishing, when the man who sights the fish gives the call, but this could hardly be called bossing. This lack of leadership in communal undertakings is quite striking to the observer. One or two men act as masters of ceremonies and make the necessary speeches at these rites, as, for example, Sola and Buibui at the initiation rites at Ponatlege, but there was no one man or woman bossing the communal cooking preparations for these rites. They have been initiated by those most interested, and the work then follows along traditional lines. There is a similar lack of policing at the inter-village rites where hundreds of people are gathered together By some kind of mutual consent the crowd does not press unduly upon the clearing used as a stage, and are considerate of each other in their desire to see the rites. This holds for rites lasting several days and nights, when both onlookers and participants have had little sleep and are weary. I witnessed many such rites, and never did I see any pushing or quarrelling for advantageous places, such as marks similar crowds in our society.

The newly introduced Government work on the roads is in direct contrast with the native manner of working at their own occupations. All natives, male and female, are required to give three days a week to work on the road, mending the holes in it and keeping it in good condition. On these days the "Luluai," Government-appointed chief, blows his conch shell early in the morning to assemble the people. They come to the road in front of his house, the women standing or squatting (squatting on toes the usual position) in one group apart from the men.